

XXXVII.

# MEMOIRS

OF

## LITERATURE.

MONDAY, November 20. 1710.

A CONTINUATION of the  
Account of the Fourth Volume of M.  
SIMON'S BIBLIOTHEQUE  
CRITIQUE.

XIX. **M.** SIMON gives his Thoughts about *Procopius's* Commentary upon the *Octateuch*, or the Eight first Books of the Bible. We have only a *Latin* Translation of that Work, printed at *Zurich* in 1555. That Commentary is very scarce: The Original *Greek* is in the Library of *Augsburg*; and it were to be wish'd that some Learned Man would publish it. One may very well doubt, whether the Translator has always express'd the Sense of his Author, who is full of Curious and Critical Reflections, especially upon the *Pentateuch*, where he quotes the *Hebrew* Text, the *Samaritan*, and the ancient *Syriack* Version. The Explanations of *Procopius*, mention'd in this Letter, have nothing in them that is remarkable; and therefore I shall say nothing of 'em. I shall only add, that M. Simon highly commends the Work of that Ancient Interpreter.

XX. The Author owns, that the Protestants gave Occasion to the *Roman* Catholics to cultivate the Study of the Holy Scripture more carefully than they did before; but he maintains, that long before there were any Protestants in the World, some Learned Men used their utmost Endeavours to restore the Knowledge of the Sacred Writings, and of Polite Learning, and to banish the Ignorance that prevailed in the Schools. He reckons among those Learned Men the famous *Trithemius*, who rather chose to leave his Abby of *Spanheim*, and his fine Library, than to continue with vicious and ignorant Monks. That Abbot gives us a strange Character of the Schoolmen of his Time. In a Letter, which he writ in 1506. to his Brother, who had taken his Doctor's Degree, he freely says, "I make no great Account of a Noble Title without Learning, or of a Great Name attended with little Knowledge. We have many Doctors, but we want Learned Men. — What signifies a Hoop over the Door of a House, where no Wine is to be sold? Or a Royal Scepter, in the Hands of a Fool?" The Abbot shews in the same Letter, that Learning had been revived by the Invention of Printing; that no body could complain of want of Books; and that it was an easy thing to grow Learned at a cheap rate. He adds, that Masters were to be had every where, not only for the *Latin* Tongue, but also for the *Greek* and *Hebrew*. He calls his Age a Golden Age, in which the Study of good Learning had been happily restor'd. *Neque desunt hodie bonorum Præceptores Studiorum; sed ubique terrarum abundant in omni varietate disciplina, non solum in Latina, sed in Græca Lingua atque Hebraica. Hæc sunt verè aurea tempora, in quibus bonarum literarum Studia multis annis neglecta restituerunt.* Whereupon M. Simon asks his Protestant Friend, in a triumphant manner,

*Where was then your Self; which began only many Years after with some Monks, who had learn'd Greek and Hebrew in their Convents?*

This Question appears to me very insignificant. The Protestants will not deny that there was some Learning in *Europe* before the Year 1517. which is the Epoch of the Reformation; but they might reasonably desire M. Simon to answer the following Questions: Whether it be not true, that the Protestants were more Learned than the *Roman* Catholics, in the beginning of the Reformation? Whether Learning would have been so universal in *Europe*, had it not been for the Reformers? Whether the Holy Scripture would have been so well understood, and so many Critical Commentaries written upon it, if no Alteration had been made in the Doctrines of the Church of *Rome*? Whether the *Roman* Catholics were not in a manner forced to apply themselves to the Study of that Holy Book, in order to answer the Arguments which the Protestants took out of it? *Trithemius* himself plainly shews, that it was no easy thing to overcome the Ignorance which prevailed in his Time. After he had been 24 Years in his Abby of *Spanheim*, says M. Simon, he retired into another Abby, to avoid the Fury of his Monks, who were violently exasperated against him, because he made it his chief Business to study the Bible. Having resolved to be no longer a Witness of their disorderly Lives, he removed into another Convent, where he might quietly go on with Studies. "Be pleased to hear, says he to those unruly Monks, what you have done against me, that you may know I have not left you without good Reasons for it. You have always been displeased with me, because I studied the Holy Scripture: Far from respecting the Writings I publish'd, you laugh'd at them. Nay, you went farther still: Not contented to ridicule the Books I writ by Order of our Fathers, you spoke ill of them among the Ignorant.

I should be too long, continues M. Simon, if I should give a particular Account of *Trithemius's* Complaints against his Monks, who mortally hated him, for no other Reason, but because he was a Lover of Learning, and spent Part of their Revenue upon Books: Such an Expence appear'd intolerable to those idle and voluptuous Men. Our Author adds, That nothing could be more holy than the Order of the *Benedictines*, in its first Beginning. Several Princes, who look'd upon them as Men useful to the Church and State, in Times of Ignorance, bestowed vast Estates upon them. Those Monks kept publick Schools, and were, in a manner, Masters of the Sciences: But their Wealth occasion'd their Idleness; and, far from Cultivating Learning, they could not abide those who applied themselves to it. To conclude this Head, I must observe, that *Trithemius* was accounted a Magician in his own Time, because he had some Learning: *Magum*, says he, *me plerique arbitrantur.*

XXI. M. Simon gives an Account of *Reuchlin's* Letters, to shew the State of Learning in *Europe* before the Reformation. The Particulars he mentions out of those Letters, are not very remarkable. *Reuchlin* and *Piccolomini* were the first Restorers of the *Hebrew* Tongue.

XXII. This Letter was written to M. Justel, in 1686. the Year after the Revocation of the Edict of Nantes. The Protestant Religion being suppressed in France, the King put out a Proclamation, importing, That all the Books, written against the Church of Rome, should be prohibited. The Attorney-General of the Parliament of Paris represented to the Court, That it was necessary to make a Catalogue of the Books, which might be comprehended in that Proclamation. Whereupon the Parliament made a Decree, whereby the Archbishop of Paris was order'd to draw up a Catalogue of the Books, that were to be prohibited; which he did accordingly. M. Simon says, that Catalogue was made very carelessly. He was surprized to find in it the Book entitled, *Acta & Scripta Theologorum Wirtembergenfium, & Patriarchæ Constantinopolitani D. Hieremie*. That Work was printed at Wittenberg in 1586. M. Simon pretends, that the Answers of that Patriarch of Constantinople are one of the best Things, that can be alledged against the Protestants; because it appears from them, that the Greek Church agrees in most Articles with the Church of Rome.

The Commentaries of Grotius, and his Theological Works, occasion'd a great Contestation. Dr. Faure, and some other zealous Augustinians, used their utmost Endeavours to get them placed among prohibited Books. Their Reason for it was, that Grotius openly declared against the Doctrine of St. Augustin. Some of them added, that he was an Arminian, and even a rank Socinian. But the Booksellers, who had Notice of it, being very much concern'd in that Affair, because they sell many of those Books, represented, that Part of Grotius's Commentaries had been printed first at Paris, and then in Holland. Whereupon it was order'd, that the Works of that Author should be sold without any Hindrance. The zealous Augustinians were vexed at it; but it was not in their Power to prevent it. The Archbishop of Paris thought the Petition of those Augustinians was not altogether free from Jansenism. Besides, a Memorial had been put into his Hands, shewing that the Theological Tracts of Grotius, printed at Amsterdam in 1679. and added to the new Edition of his Commentaries, were full of Things directly opposite to Calvinism. The Prelate was also told in that Memorial, that Grotius lays down in the same Tracts many Principles and Maxims, not only contrary to the Innovations of the Protestants, but also tending to support the Authority of Kings. In a word, that if one should weigh the Good and Evil, which might arise from the Books of Grotius, the Good would very much counterbalance the Evil. Lastly, it was said in that Piece, that the Prohibition of the Works of that Great Man, would please the Calvinists, and the factious Divines of France.

XXIII. The great Skill of Gaulminus in the Oriental Languages, makes the Subject of this Letter. There is in the King's Library a Copy of the New Testament, publish'd in Arabic by Erpenius. That Copy, which did belong to Gaulminus, is full of Learned Notes, written in the Margin with his own Hand, and of great Use to understand the Sacred Writers, especially the Style of the New Testament. Gaulminus observes upon Mat. II. 1. that the Persian Translation of the New Testament was made by an ignorant Man, *ab imperito homine*, at the Solicitation of the Jesuits. He says, that these Words in the 14th Verse, *A city that is set on an hill, cannot be hid*; and in the next Verse, *Neither do men light a candle, to put it under a bushel*; are Proverbial Expressions, used among the Jews. He adds, that what is said of the Beatitudes in the same Chapter, is also taken from the same Proverbial Expressions, as it appears from the Talmud, and other Jewish Books. That Learned Man observes, That our Saviour took the Lord's-Prayer from those that were used among the Ancient Jews, only with some few Alterations. He also clears these Words of the Lord's-Prayer, Ver. 12. *And forgive us our Trespases, as we forgive them that Trespase against us*; by quoting a like Phrase out of the Tract Entitl'd, *Pirke-avoth*, which is one of their most ancient Moral Books, containing the Apophthegms or remarkable Sentences of their Doctors. Thus it appears, that this fine Sentence was used in their Ancient Synagogues. The 9th and 10th Verses of the VIIth Chapter, where we read, *What Man is there of you, whom if his Son ask Bread, will he give him a Stone? Or if he ask*

*a Fish, will he give him a Serpent?* are, according to Gaulminus, Proverbs, that were common among the Jews, and known to all the Inhabitants of Syria. He makes the same Observation upon the 15th and 16th Verses, *Beware of False Prophets, which come to you in Sheep's Cloathing, &c.* 'Tis, says he, a proverbial Expression, that is frequently to be found in the Books of the Jews to denote Hypocrites. Jesus Christ and his Apostles, adds M. Simon, were born Jews, and spoke to the Jews; and consequently there was a necessity for them to speak in their own Language. That People, though dispersed all over the World, have always preserved, particularly in the Books of their Doctors, some Locutions and Usages peculiar to them. Parables and Proverbs have been in vogue at all times in Syria, and even among other Eastern Nations; and therefore Gaulminus took a right Method in explaining the Words of Jesus Christ by the proverbial Expressions, commonly used by the Jews. I know, continues he, that this sort of Observations are not approved by most of our Divines, because they don't apply themselves to the Study of the Languages. I might have now more Reason to say what the Learned Gaulminus said, in an Epistle Dedicatory prefixed to one of his Books, that it is an unhappy thing for a Man to know what many are ignorant of; and even that it is a dangerous Thing to know what no body else knows. *Infelix eruditio est scire quod multi nesciunt, etiam periculosum scire quod omnes ignorant.*

XXIV. This Letter contains several Remarks upon the Armenian Bible, printed at Amsterdam by the Armenians, and upon their Liturgy. M. Simon is inclined to believe, that Uscau, the Armenian Bishop, inserted in that Edition the famous Passage concerning the Three Witnesses in Heaven, and some others, because he found them in our Bibles. Nicon in his Book entitl'd, *De pessimorum Armeniorum pessima Religione*, accuses the Armenians of having left out of their New Testament the 43d and 44th Verses of the XXIII Chapter of St. Luke, and the History of the Woman that was surprized in Adultery. But, says M. Simon, that Armenian Controversist was in the wrong to charge his Nation with a thing, that might as well be objected against many Greeks and Latins; since those Passages were not to be found in a considerable Number of Greek and Latin Copies in the very first Ages of Christianity. And therefore all that could have been said against the Armenians, was, that they had followed in their Translation some ancient Copies, wherein those Two Passages were not to be found. If Bishop Uscau, or some other Armenians, have inserted them since, M. Simon thinks they ought to be commended for it. The latter part of this Letter contains some Reflexions upon the Life of Mesrop an Armenian Hermit, who lived under the Reign of the Emperor Theodosius the Younger, and upon the Ecclesiastical Books of the Armenians.

XXV. The Author gives an Extract of a Book written by William Schickardus, and entitl'd *Bechinath happeruschim, seu, Prodromus examinis Commentationum Rabbinicarum, &c.* That Book, printed at Tubingen in 1624. is grown very scarce. M. Simon does very much commend it, and says it will serve for a Pilot to sail over the great Rabbinical Sea.

XXVI. We are told that M. Arnauld design'd to reprint in Holland, in five or six Volumes in Folio, a Collection of the best Pieces, written by the Jansenists concerning Grace and Morality. I am sure, says M. Simon, that if the Jansenists had only attack'd the Jesuits upon their Morality, every Body would have been for them. No Man, tho' never so wicked, will be so bold as to justify bad Morality. He adds, that there is little difference between the Jansenists and Calvinists; as to their Doctrine concerning the Power and Efficacy of Grace.

XXVII. Those, who have read the Critical History of the Old Testament, know that M. Simon ascribes some Transpositions in the Pentateuch, both in the Hebrew Text and the Greek Translation of the Septuagint, to a misplacing of several Parts of the Rolls, on which the Jews writ their Books. This Letter treats of those Rolls, which are still in use among the Jews: The Author says they are more exact than their common Bibles.

XXVIII. The design of this Letter is to shew, that the Opinion of some Divines concerning the Salvation of the Ancient Philosophers & many other Heathens, is not a new Doctrine. To prove it, M. Simon quotes Justin Martyr, Clement

ment *Alexandrinus*, *St. Chrysostom*, *Robert Holcote* a *Dominican*, who lived in the XIVth Century, *Payva Andradas* a *Portuguese Divine*, who assisted at the Council of *Trent*, *Erasmus*, *Zuinglius*, *Pellicanus*, and *Bullingerus*. Our Author mentions in general a remarkable Passage of *Zuinglius*, relating to this Subject. Having that Passage by me, I shall set it down at length, as it is to be found in a Tract of that Reformer, entitl'd *Christiana fidei brevis & clara Expositio* †, and inscribed to King *Francus I.* *Zuinglius* tells that Prince, that if he governs his Kingdom like *David*, *Ezekias* and *Josias*, he will see in Heaven God himself, and the Assembly of all the Saints, and of all the prudent, faithful, constant, and courageous Persons, that lived ever since the beginning of the World. And then he adds: "*Hic duos Adam redemptum ac Redemptorem; hic Abelum, Enochum, Noam, Abrahamum, Isaacum, Jacobum, Judam, Mosem, Josuam, Gedeonem, Samuelem, Pinhen, Heliam, Heliseum, Isaiam, ac Deiparam Virginem de qua ille præcinit, Davidem, Ezechiam, Josiam, Baptistam, Petrum, Paulum; Hic Herculem, Theseum, Socratem, Aristidem, Antigonom, Numam, Camillum, Catonas, Scipiones; hic Antecessores tuos, & quotquot in fide hinc migraverunt Majores tuos videbis.*"

XXIX. Several Learned Criticks affirm, that *Nicolas de Lyra* was not a *Frenchman*: *M. Simon* shews the contrary in this Letter. That Author was born at *Lyre* near *Verneuil* in the Province of *Pereche*, and in the Diocese of *Evreux*, as it appears from his Epitaph in the Great Convent of the *Cordeliers* at *Paris*. That Epitaph is to be found among *Swerthus's* Inscriptions: It begins thus:

*Lyra brevis vicus Normanna in Gente celebris  
Prima mihi vitæ janua forsque fuit.*

*Nicolas de Lyra*, famous for his Skill in the *Hebrew Tongue*, and *Rabbinical Learning*, at a time when there was still a great Ignorance in the Kingdom of *France*, turn'd *Cordelier* in the Convent of *Verneuil*, in his younger Years, and took his Doctor's Degree in the University of *Paris*. He died the 23d of *October* 1340.

XXX. This Letter contains an Account of the *Summa Theologiæ moralis*, written by *Henry Henriquez*, a *Portuguese Jesuit*. *M. Simon* makes several Reflexions upon that Work, and upon the Author, who was very Zealous for the Doctrine of the *Dominicans*.

XXXI. It appears by this Letter, that *Father Goudin*, a *Dominican*, left behind him a Book concerning *Grace* and *Predestination*, which he design'd for the *Prets*. The *Dominicans* have prevented the Publication of that Work. Our Author makes some Observations upon a Book of *Bradwardin* Archbishop of *Canterbury*, entitl'd, *de Causa Dei contra Pelagium*.

XXXII. *M. Simon* shews that *Leo de Juda*, Author of a *Latin* Translation of the Bible publish'd at *Zurich*, was neither a converted *Jew*, nor of a *Jewish* Extraction, as it has been affirm'd by several Learned Men. *John de Juda* his Father was a Country-Parson, who, according to the Custom of those Times, kept a Concubine, by whom he had *Leo de Juda*. This Particular is to be found in a Book, written by a *Zurich-Divine*, and printed in that City in 1646, with this Title: *Vindiciæ pro Bibliorum translatione Tigurina, adversus Jacobi Gretzeri Monachi & Sodalitio Jesuitico Ingolstadiani adimentionem*. The *Spanish* Divines, notwithstanding the Severity of the Inquisition, made no Scruple to reprint the *Latin Bible* of *Leo de Juda*, with the Notes ascribed to *Vatablus*, though some of them were made by *Calvin*. That Translator was assisted in his Version by several Divines of *Zurich*, well skill'd in the Learned Languages, and the Study of the Sacred Writings. He died before he put the last hand to that Work.

XXXIII. We are told, upon what Account *Father Mathurin Vessier*, a *Benedictin* Monk of the Abby of *St. Germain des Prez*, resolv'd to leave his Order, and to retire to *Berlin*, where he got a Wife. One day as he was going to his Convent, he was inform'd that his Superiors expected his return, to condemn him to a perpetual Imprisonment. They had found among his Papers a Book against *Transubstantiation*, written with his own hand;

and they took him to be the Author of it. But it was a Piece of *Dr. Stillingfleet*, which *Father Vessier*, who understood *English*, translated into *French* at the Request of one of his Brethren. Our Author says, the best thing *Father Vessier* cou'd do, wou'd be to imitate the poor Devil *Belphegor* †, who rather chose to return into *Hell* with his Brethren the Devils, than to live upon *Earth* with a Wife.

This Letter contains another Particular. "I suppose," says the Author to his Friend, you have heard of the Quarrels among the Learned Men of the Abby of *St. Germain*. *Dom Mabillon*, who is a Friend of yours, can give you a full Account of the whole Matter; for he is very much concern'd in it. 'Tis said, he has done whatever lay in his Power to leave that Society, in order to enjoy a quiet Life; and that if he had obtain'd a Regular Abby, which a great Man ask'd for him, the Congregation of *St. Maur* would have lost one of their most Learned Members. But his Majesty thought it more proper to bestow that Abby upon a *Cordelier*, who is of some use to him for his Musick. And indeed, the Quarrels of Monks are not a sufficient Reason for a Religious to leave his Convent: Otherwise not one Monk wou'd remain in a Monastery: You know what *Aristotle* says, that in order to sow Divisions in the Enemies Camp, it was resolv'd to fetch Discord out of a Convent, and that they found her in the very Sacristy.

Here follows another Passage out of the same Letter. "I must tell you a thing, which I have from very good Hands. *Father Vessier* inveighed every where against *Father Mabillon*, and some Practices of his Congregation. Being a Man of Learning, and well vers'd in the Reading of Manuscripts, he spoke now and then a bold Truth. He was heard to say more than once, That of Twelve Hundred Charters, which he had perus'd in the Abby of *Landevelot*, near *Brest*, he found at least Eight Hundred that were false. . . . One day he let fall these Words: I wonder that *M. Simon*, who continually reflects upon us on this Account, shou'd so frequently praise the Greeks, who have forged more Writings than our Brethren. What a Consolation for the *Benedictin* Monks, that the East shou'd have produced more Forgers of false Deeds than their Monasteries!"

XXXIV. This Letter concerns the famous Exposition of the Doctrine of the Catholic Church, written by the late Bishop of *Meaux*. *M. Simon* observes, that the Author communicated it to several Persons, before he sent it to the *Prefs*; and that he got some few Copies printed, which he thought fit to recal. He adds, That the Variations, objected to that Prelate by some Protestant Writers, are altogether groundless.

XXXV. — LII. When *M. Simon's* Version of the New Testament came out, it was censured by the Bishop of *Meaux*. The following Letters contain several Observations upon that Censure. *M. Simon* vindicates his Translation of several Passages; and shews that, according to the Bishop's Method, the most Learned Catholic Commentators will appear favourable to the *Socinians*. He observes, among other Things, that the Books of Hereticks are of some Use; That some Orthodox Explanations are wrongly accounted *Socinian* by the Bishop; That the *Socinians* took a great many Things from the Catholic Interpreters; That whatever is to be found in the *Socinian* Books, is not *Socinian*; That the Knowledge of Languages, and Critical Learning, are necessary to make a good Translation of the Sacred Writing. Lastly, he very much enlarges upon the double Sense of several Passages of the Old Testament, quoted in the New. "I think," says he, it were much better to say, as the most Learned Commentators do, that those Prophecies, and some others of the same Nature, are Applications, that were in use among the Ancient Jewish Doctors; and that therefore *Jesus Christ* and his Apostles, are not the Authors of that way of Interpreting the Prophecies. For, to pretend that those Passages are convincing Arguments by themselves, and

† *Zuinglius* Oper. Tom. 2. folio 559. verso. Tiguri. That Tract is dated from *Zurich* July 1531.

† *Machiavel* is the Author of a History, or Romance, entitl'd *Belphegor*.

" by the Force of the very Words, is in a manner to give up the Cause to the Jews, Porphyry, Julian the Apostate, and some other Enemies of the Christian Religion. . . . The double Sense, which the Ancient Jewish Doctors put upon many Prophecies, one of which they applied to the Messiah, did not absolutely depend upon their Fancy; but they followed therein their Traditions and Usages. . . . Our most Learned Divines make use of those Arguments, taken from the Interpretations of the Jews, to prove that Christ is the true Messiah; and 'tis one of the best Arguments that can be alledged against them. They shew them by their own Books, that their Doctors understood of the Messiah, according to a *deras* or sublime Sense, many Prophecies, which seem to have another Meaning according to the Literal Sense". M. Simon quotes some Fathers, and several Catholick Commentators, who

admit of a double Sense in divers Prophecies relating to the Messiah. He might have quoted several Protestant Divines, and among others the Learned Dr. Hammond †.

† It has been observed in a late Book, entitl'd, BIBLIOTHECA CURIOSA, Or, A Miscellany Historical, Philological, &c. that (in all probability) Nicolas Anthoine, a Protestant Divine, who was burnt for Judaism at Geneva in 1632. would not have apostatiz'd from the Christian Faith, had he known that many Christian Commentators acknowledge a Literal and a Mystical Sense in several Passages of the Old Testament. The Trial of that Apostate, with some Original Pieces never before publish'd, may be seen in the Book I have just now quoted.

## R O M E.

A Dissertation concerning the Ancient Bishops Visitors has been lately publish'd. The Author shews in the first place what a Visitor was, and how he was deputed. He mentions two Sorts of Visitations, that were used in the time of Pope Gregory I. One was made by a Bishop Cardinal, and the other by the Bishop Visitor. In the next place, he gives an Account of what pass'd, when the Question was to proceed to the Election of a Bishop, and shews what Power the Bishop Visitor had in those Assemblies. There is at the end of that Work a List of all the Ancient Metropolitan Churches.

*Dissertatio Historico-Canonica de Episcopo Visitatore, seu de antiquo regimine Ecclesiae vacantis, ad intelligentiam verborum in registro Epistolarum S. Gregorii Magni Visitator accedat. Auctore Francisco Nicolai, Episcopo Caputaquensi, ac junctarum Sedium Poestanae Velinae, Aropolitanae, & Buxentinae. Folio, pagg. 98.*

## P A R I S.

M. Hermant, who publish'd the History of the Military Orders in 1678. has put out a Second Edition of his History of Religious Orders, in Four Volumes in 120.

*Histoire des Ordres Religieux, & des Congregations Regulieres & Seculieres de l'Eglise, avec l'eloge & la vie en abrégé de tous les Patriarches, & de ceux qui y ont mis la réforme, selon l'ordre des temps; le Catalogue de toutes les Maisons & Couvens de France, le nom des Fondateurs & Fondatrices, & les années de leur fondation. Par M. Hermant.*

M. Dumont, a Chirurgion of Auch, has lately made an Experiment of a Remedy, in the Presence of M. Marechal and his Son, Chief Chirurgions to the King. That Remedy is extracted from Gold; and he calls it *Diaphoretick Gold*. He believes 'tis a Specifick for the Gout and Rheumatism. He has cured with it some Cancerous Tumors in the Breast, and some Excrecencies in the Fundament, attended with an involuntary Efflux of the Excrements.

The Famous Edelinck began to engrave the Picture of M. Mignard, representing the Queens of Persia at the Feet of Alexander; but being prevented by Death, he left the Work imperfect. M. Drevet has lately finish'd it, and so well imitated M. Edelinck, that no difference can be observed in their way of Engraving. The new Stamp is valuable not only for this Singularity, but also upon another Account; for M. Drevet has so contrived the Shades,

as to give the Figures a Force, and a Vivacity which they have not in the Picture, tho worthy of the great Painter, whose Work it is.

## C A E N.

Father Augustin Souciet has publish'd a Latin Poem upon Comets. The Author shews himself to be a good Poet, and a good Philosopher.

## W O L F E M B U T E L.

OUR Illustrious Prince, who is a great Lover of Learning, and the Protector of the Sciences, has lately bought the Manuscripts of the Famous Marquardus Gudius; and they have been brought into his Noble Library. He was afraid that Treasure would be dispersed, or removed out of Germany. The Learned Gudius had a vast Number of Manuscripts, chiefly of ancient Greek and Latin Authors; many of which have never been publish'd, and others deserve to be carefully compared with the printed Copies. There are very few publick Libraries in Germany, that contain a more valuable Collection of Manuscripts than that of the late Gudius. M. Leibnitz has been employed by our Duke, and sent into Holstein, to buy that noble Collection.

Pag. 139. Col. 2. Lin. 6. from the Bottom, for Biblander read Bibliander. Pag. 144. Col. 2. Lin. 48. read reverentius.

## A D V E R T I S E M E N T.

PRÆLECTIONES Physico-Mathematicae Cantabrigiae in Scholis Publicis habitae. Quibus Philosophia illustrissimi NEWTONI Mathematica explicativus traditur, & facilius demonstratur: Cometographia etiam Halleiana Commentariolo illustratur. A Gulielmo Whiston, A. M. & Matheseos Professore Lucasiano. In usum Juventutis Academicae. Cantabrigiae, Typis Academicis. Londini, Impensis Benj. Tooke Bibliopole, juxta Medii Templi Portam, in vico vulgo vocato Fleetstreet, A. D. MDCCX. in 8vo.

L O N D O N: Printed by J. Roberts: And Sold by A. Baldwin, near the Oxford-Arms in Warwick-Lane.

(Price 2 d.)